



Eliza Willis Burns.
manuscript 1843


Vol. 1
Official File
Birmingham Baptist
Association.

Secured by
M M Wood and
J D Ray.

1833 to 1873.

Elyson - in constitution
no. 33 & dissolved in
1846.





Digitized by the Internet Archive
in 2011 with funding from
Lyrasis Members and Sloan Foundation

MINUTES

OF THE

PROCEEDINGS

OF THE

CONVENTION,

CONVENED FOR THE PURPOSE OF FORMING

A NEW ASSOCIATION,

AT

ANAN M. H. JEFFERSON COUNTY, ALABAMA.

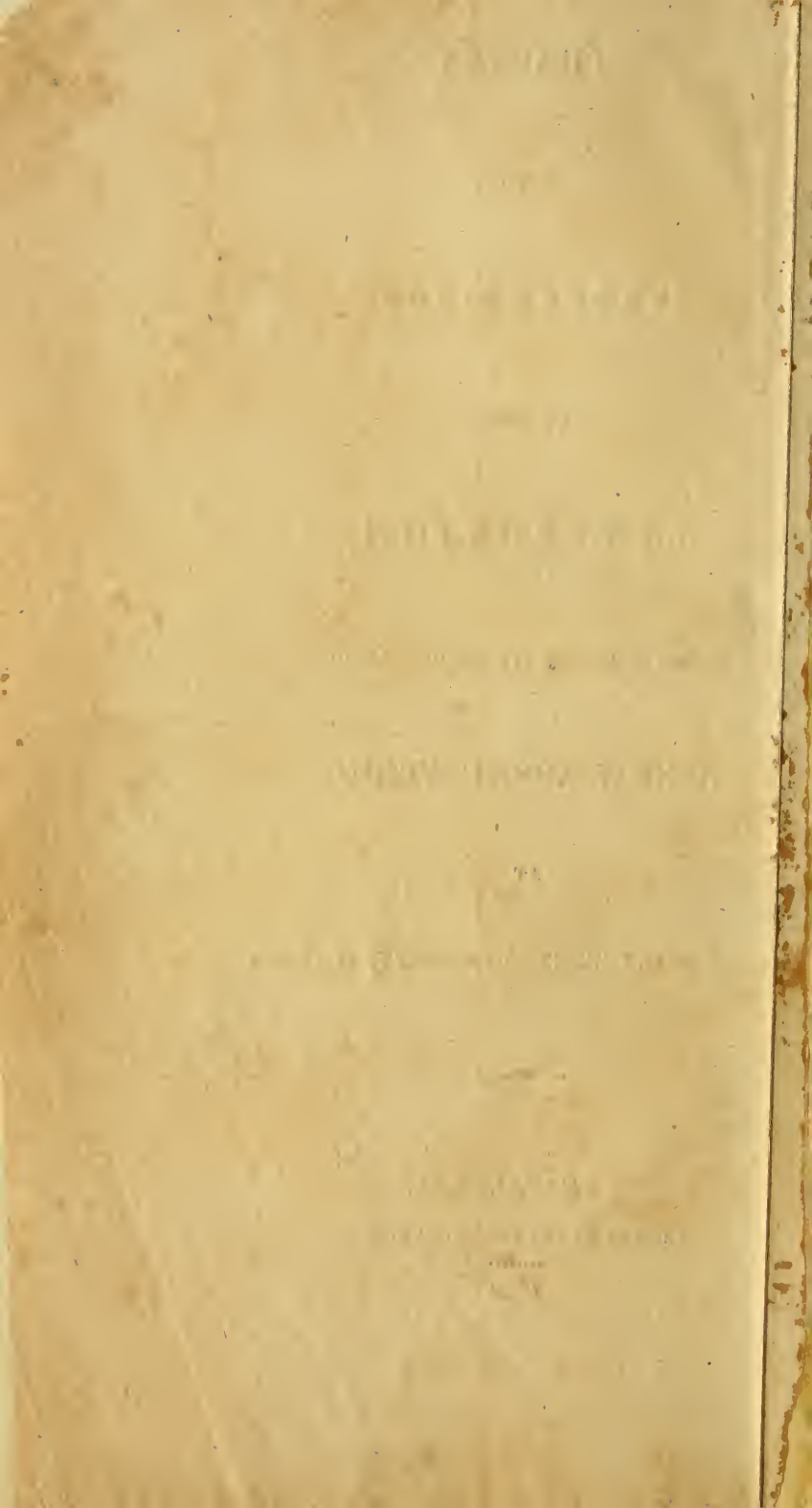


TUSCALOOSA:

PRINTED AT THE EXPOSITOR OFFICE.

.....

1833



MINUTES.

SEPTEMBER, 16, 1833, 4 o'clock, P. M.

1. At a meeting previously appointed at the time and place above mentioned, there were delegates from ten churches. Brother H. Holcombe was chosen to act as moderator, and brother A. J. Holcombe to minute the proceedings.

2. Seven of those churches, viz: Bethel, Hebron, Mount Zion, Cahawba, Elyton, Bethel (Jefferson,) and Canaan, were dismissed on the same day from the Mount Zion Association; Rupe's Valley had been previously dismissed from the Cahawba; Union and Bethel (St. Clair) are new constitutions. Their letters were presented and delegates' names enrolled.

3. Appointed a committee of arrangement, consisting of brethren Calfer, Holley, M'Donald, Cox, and Littlefield; to prepare rules of decorum for the present meeting, brethren Buck and John Brown; on finance, brethren Williams and Wilbanks.

4. Adjourned until to-morrow 9 o'clock, A. M.

TUESDAY, 17.

5. Met pursuant to adjournment. Brother Cox prayed, and the Convention proceeded.

6. The committee on arrangement made their report, which was received and the committee discharged.

7. Invited our ministering brethren present to take seats to the right, and assist us in our deliberations.

8. Called for the report of the committee on decorum, which was presented by brother Buck, received and the committee discharged.

9. The draft of a constitution was presented by brother H. Holcombe, which, after some amendment, was adopted.

10. Adopted articles of faith, which will appear in proper place.

11. Resolved, That we will use our exertions to promote the education of pious young men called to the ministry, and that we do earnestly recommend to the churches of our union, to take the subject under their serious consideration, and endeavor to concentrate their energy and unite their efforts effect the same.

12. *Resolved further*, That we send one or two copies of the minutes of this meeting to all adjacent churches, requesting them to unite with us to promote the good cause of God and advance the kingdom of his Son on earth.

13. *Resolved further*, That we take into consideration the great good which results from the distribution of tracts, and that we recommend to each church in our union to procure tracts for distribution in their bounds.

14. Agreed that the first annual meeting of this body be held at Cahawba Church, Jefferson county, on Saturday preceding the second Sabbath in September, 1834.

15. Agreed that we offer a correspondence to Cahawba, Mulberry and Buttehatchy Associations; for which purpose appointed messengers as follows, viz: to the Mulberry brethren, H. H. Rockett, H. Littlefield, G. Wilder and W. H. Holcombe; to Cahawba, H. Holcombe and H. H. Rockett; to Buttehatchy, Owen Franklin. Brother Littlefield to write to Mulberry, brother Holcombe to Cahawba, and brother J. M. Brown to Buttehatchy.

16. Appointed a committee to divide the Association into districts, consisting of brethren Buck and Cocherham.

17. Appointed brother H. Cox to preach the introductory sermon next year, and in case of failure, brother A. M'Cain; brother Holcombe to preach a missionary sermon on Sabbath, and in case of failure brother Cox.

18. Appointed brother H. Holcombe to write a circular for next year; also to superintend the printing of the minutes of this meeting.

19. The committee appointed to arrange the Association in districts, presented their report; which was received; and they discharged.

20. Called for the report of the committee on finances; which was received and the committee discharged.

21. Agreed that we have 500 copies of minutes printed, and that brother J. Sparks be appointed distributing agent for the first district, and brother A. Adkins for the second.

22. Appointed brother Buck corresponding secretary, and agreed that 40 copies of minutes be put into his hands for distribution at his own discretion; and 160 copies be retained by the superintendant for corresponding associations.

23. Agreed that the superintendant and clerk have ten dollars out of the funds now in hand.

24. Appointed brother John Brown to prepare rules of decorum for this Association, and present them to the first annual meeting.

Adjourned.

TABLE OF CHURCHES.

Churches.	Counties.	Delegates.	Sabb. of meet.		Contributions	
			No. of Mem.			
Union	Shelby	D. Meredith, Jehu Orr & E. Byram	2	13	\$1	00
Bethel	do.	H. Littlefield, Jno. Wilder & G. Wilder	1	35		71
Hebron	do.	J. Sparks, W. White & A. McDonald	2	37	2	50
Bethel	S. Clair	H. Cox, A. McCAIN & J. Cheanant	3	34	1	50
St. Zion.	do.	E. Coehelam, H. B. More & J. Ritchey	4	71	1	50
Cahawba.	Jefferson	S. Holly, Jno Truss & Thos. Franklin	1	50	2	00
Allyton		J. Brown, J Timmons & G. Kelley	1	58	1	00
Bethel	do.	A. G. Waldrop, Thos. Young, J. M. Brown, Amos Lee & Owen Franklin, 4Mob.	3	125	1	00
Canran	do.	H. Horcove, W. S. Wilbanks, H. H. Roeken, P. Sanders & A. J. Holcombe.		146	3	50
Rupe's Valley	Tuscaloosa	D. Buck, T. Williams, J. H. Bramlitt, T. Mallory, J. Calfee, D. Bargin & M. M. Math, J. B. More.	2	218	5	62
				767		

*This church, since its dismission from Cahawba Association, has received by baptism 54, by letter 6, dismissed 28, excluded 4, dead 1.

NOTE.—Ministers' names are in small capitals, licentiate in Italics, and absentees marked thus (?).

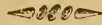
TABLE OF GENERAL MEETINGS.

1ST DISTRICT.	At Hebron on Friday before 2d Sabbath in August,	1834
2D DISTRICT.	At Rupe's Valley on Friday before 2d Sabbath in July	1834

Moneys received from the churches,	-	-	\$20	33	1-3
Individual contributions,	-	-	2	46	1-4

Disbursement.

Paid clerk and superintendant,	-	-	10	00
The balance to be paid by the superintendant to- wards printing the minutes,	-	-	12	80



CONSTITUTION.

ART. 1. This body shall be known by the name of the Canaan Association of United Baptists.

2. It shall be formed of delegates from all the churches who may connect themselves with this Union.

3. Any church may be admitted into this Association by the general consent of the delegates present at any regular meeting.

4. Any church may withdraw from this body at its own discretion on application for dismissal.

5. This Association may at any regular meeting declare a dissolution of union with any church deemed corrupt either in doctrine or practice.

6. Any church in this Association, of fifty members or under, may send three delegates, and an additional one for every fifty members in each and every church represented.

7. At each session of the Association, a moderator, a recording and corresponding secretary shall be chosen by ballot, who shall hold their offices until successors are elected.

8. The meetings of the delegates shall be held on Saturday before the second Sabbath in September of each year, and should occasion require, on their own adjournment.

9. The design of this body is to promote the cause of true religion within the several churches of which it is, or may be composed, by domestic missions, the education of pious and promising young men hopefully called of God to the ministry, and by other benevolent plans, so far as the churches may enable them by their voluntary contributions.

10. In addition to the objects specified in the foregoing article, this Association will extend its favorable regard to all the benevolent plans now cherished and supported by evangelical christians.

11. As it respects the internal concerns of the churches, this body shall have no authority, but shall be considered merely as an advisory council.

12. As it respects our external or general concerns, and

for the mutual benefit of the churches, composing this union, it shall be the duty of each church to forward with their delegates a written communication to every annual meeting of this Association, specifying the names of their delegates and the state of their church.

13. Any church being thoroughly convinced that she has a member called of the Lord to the work of the ministry, and feeling it her duty to send him out to preach the gospel, shall call from two or more churches the aid of their ministers, who in conjunction with the church, shall examine the candidate, and if deemed qualified, may license him to preach the gospel among the churches at discretion, which shall be reported to the Association and entered on the minutes.

14. Any church in this body having a preacher whom she deems worthy of ordination, shall call a presbytery of ministers from sister churches, to officiate in the work; and all presbyteries in ordaining ministers or deacons, or in constituting churches, shall be governed by the abstract of faith adopted by this Association.

15. The business of this Association shall be (when deemed necessary) committed to a board of thirteen managers, seven of whom shall constitute a quorum to transact business, and make report to the next session of the Association.

16. The delegates from the churches shall be considered as holding their appointments until others are chosen to succeed them.

17. This constitution may be altered or amended by two-thirds of the delegates present at any annual meeting.



ABSTRACT OF FAITH.

ART. 1. We believe in only one true and living God, the Father, the Word, and the Holy Ghost.

2. We believe that the scriptures, comprising the Old and New Testaments, are the word of God, and the only rule of faith and practice.

3. We believe in the doctrine of election, and that God chose his people in Christ before the foundation of the world.

4. We believe in the doctrine of original sin.

5. We believe in man's incapacity, by his own free will and ability, to recover himself from the fallen state in which he is by nature.

6. We believe that sinners are justified in the sight of God by the imputed righteousness of Christ only.

7. We believe that God's elect shall be called, regenerated and sanctified by the Holy Spirit.

8. We believe that the saints shall be preserved in grace, and never fall finally away.

9. We believe that baptism and the Lord's supper are ordinances of Jesus Christ, and true believers are the only subjects of baptism, and that immersion is the apostolic mode.

10. We believe in the resurrection of the dead, and in the general judgment; and that the felicity of the righteous and the punishment of the wicked will be eternal.

11. We believe that no minister has a right to administer the ordinances of the gospel, but one who is regularly baptized, called, and comes under the imposition of the hands of a presbytery.

12. We believe that none but regularly baptized members have a right to commune at the Lord's supper.

HOSEA HOLCOMBE, *Moderator.*

A. J. HOLCOMBE, *Recording Secretary.*

MINUTES

OF THE

FIRST ANNUAL MEETING

OF THE

CANAAN ASSOCIATION OF UNITED BAPTISTS,

CONVENED

At Cahaba Meeting-House,

ON THE

SATURDAY BEFORE THE SECOND LORD'S DAY IN SEPTEMBER,

1834.

TUSCALOOSA, ALA.

PRINTED BY D. FERGUSON.

1834.

MINUTES

OF THE

CANAAN ASSOCIATION OF UNITED BAPTISTS.

SATURDAY, SEPTEMBER, 23, 1834.

1. Introductory sermon delivered by Elder Henry Cox, from Gallations, 5 ch. and 13 vs.

2. The delegates from the several Churches assembled in the meeting house, and after singing and prayer by the Moderator, proceeded to business. The letters from the Churches were read and the delegates names enrolled.

3. Elected brother H. Holcomb, Moderator, and brother J. B. Ayres, Clerk.

4. Appointed the following committees, viz: on Arrangement, brethren Henry Cox, T. D. Armstrong and Thomas Williams, with the Moderator and Clerk. On Finance, brethren Thomas Mallory, James Thomason and John Ritche, Agent.

5. Chose brethren A. G. McCraw, Silas Dobbs and Thomas D. Armstrong, in addition to Elder Holcomb, who was appointed at the convention of this body, to deliver a Missionary sermon, to occupy the stand on Sunday. Adjourned until Monday morning 9 o'clock.

MONDAY, 9 O'CLOCK.

6. The Association met pursuant to adjournment. After singing and prayer by the Moderator, proceeded to business.

7. Called names of delegates and read constitution, abstract of principles, &c.

8. The stand occupied by the brethren before named, to a large and attentive congregation, and we hope the word had good effect.

9. At the close of the Missionary sermon, a collection was taken for domestic Missions. Received twenty three dollars.

10. Called for correspondence from sister Associations, which were received, which will appear from the table of correspondence. Returned correspondence to sister Associations, which will also appear under the proper head.

11. On motion, a committee was appointed of brethren Welder, McCain and Mallory, to examine documents from corresponding Associations.

12. Called for reports from district meetings, which will appear in their order.

13. Opened a door for the admission of Churches into our union, upon which, Union Church, Jefferson county, petitioned by letter

and delegates, they being found orderly and orthodox, were cordially received, and the messengers invited to seats.

14. Circular letter called for: read and recorded.

15. Brother D. Buck to write next circular and to choose his subject.

16. T. D. Armstrong to preach an Introductory sermon in case of failure of Wm. H. Holcomb.

17. T. D. Armstrong to deliver a Missionary sermon on Sabbath, and H. Cox in case of failure.

18. David Buck appointed Corresponding Secretary.

19. *Resolved*, That this Association recommend to the Churches of which it is composed, a general reading of the Christian Index, printed in Washington, Georgia, or Baptist Repository, printed in New York, or the Cross and Banner, printed in Cincinnati.

20. By a request from Bethel, Jefferson county, we recommend the Churches composing this body, that in dismissing members to form a new Church, that they should be satisfied of the competency of the petitioners to keep up a regular discipline and gospel principles, and care should be taken that the dismissal be mutual and satisfactory between all parties.

21. By a request from the Canaan Church, we recommend the Churches composing this body, not to open their doors to strangers passing through the country under the character of Baptist preachers, without giving satisfactory evidence of their good standing as such.

22. By request, the difficulty in Canaan Church was taken up and investigated. It is believed that the Church was in disorder, but not so much as to affect her travel, in dismissing members to form Union Church. The Union Church was then received as before noticed.

23. The following members were chosen from the delegates from the several Churches to form a board, to meet and transact any business properly coming before this body, and to meet at Bethel, Shelby county, on Saturday before the fifth Sabbath in November next, to wit:

From Union,	Shelby	County,	Joseph Smith.
“ Bethel,	“	“	Hazael Littlefield.
“ Hebron,	“	“	Mitchell Pool.
“ Bethel,	St. Clair,	“	Andrew McCain.
“ Mount Zion,	“	“	H. B. Moore.
“ Cahawba,	Jefferson,	“	Christopher Deavors.
“ Elyton,	“	“	John Timmons.
“ Canaan,	“	“	{ Hosea Holcomb.
“ Bethel,	“	“	{ O. H. Peterson.
“ Rupes Valley,	Tuscaloosa	“	{ Owen Franklin.
“ Union,	Jefferson,	“	{ David Buck.
			{ Harris McKinne.
			Phillip Sanders.

24. *Resolved*, That the delegates composing this body, that when

they return to their respective Churches, at their first meeting they lay before their several Churches, the propriety of each family or member of our denomination. to procure the Church Member's Guide; and that each Church will send to the board the number of copies each will take; and that brother Cox, of Tuscaloosa, be informed the number of copies, who has voluntarily offered to deliver them to the several Churches at the tract prices, and that brother Cox have our thanks for his kindness and friendship.

25. Appointed brother Hosea Holcomb, Agent for the Foreign Mission fund; brother Sherwood Holly, Sen. appointed Treasurer for the Domestic Mission fund.

26. Appointed brother T. D. Armstrong and William H. Holcomb to ride three months each, in the bounds of this Association, and that they receive one dollar per day each, as compensation for their services.

27. *Resolved*, That those Churches that have not contributed to the support of an itinerancy within the bounds of this Association, be requested by the brethren appointed, to lend their aid in support of the Mission.

28. Appointed the following brethren to the State Convention, viz: H. Holcomb, H. Cox, T. D. Armstrong, Wm. H. Holcomb and O. H. Peterson.

29. We would earnestly and affectionately recommend to our brethren composing this body, the propriety of aiding us in the promotion of our Manual Labor School, that will we trust, go into operation during the coming year. Those wishing to subscribe will send the several amounts to the board by their delegates, and time of payment 1st January next, or January, 1826.

30. *Ordered*, That 20 copies of minutes be retained for each corresponding Association.

31. *Ordered*, That the Churches composing this body, be requested in their next letters to this body, to observe the form of Butte-hatchie Association, in numbering the members of the several Churches, viz: males, females and blacks, and officers of the Churches in different lines. Adjourned until Tuesday 9 o'clock.

TUESDAY, 9 O'CLOCK.

32. Met pursuant to adjournment. After prayer by brother Dobbs, proceeded to business.

33. The next meeting of this body to be held at Rupes Valley Church, commencing Saturday before the second Sabbath in September next.

UNION MEETINGS.—First district, St. Clair. Friday before third Sabbath in August: second district, Bethel, Jefferson county, Friday before third Sabbath in July.

34. Appointed the Clerk to superintend the printing the Minutes, after reserving 20 copies for each corresponding Association, to be distributed according to contribution.

35. Called for the report on Finance, which read as follows:

Contributions from the several Churches,	-	-	-	\$31 25
Due for last year's Minutes,	-	-	-	7 20
Allowed superintendant for his services,	-	-	-	10 00
				<hr/>
				17 20
				<hr/>
				\$14 05

The following rules of decorum were read and received.

ARTICLE 1. The Association shall be opened and closed by prayer.

ART. 2. A Moderator and Clerk shall be chosen by the suffrage of the members present.

ART. 3. The Moderator shall be considered a judge of order, and shall have a discretionary right to call to order at any time.

ART. 4. Any member not satisfied with his decision, may appeal to the Association on the same day, but at no other time.

ART. 5. But one member shall speak at a time, who shall rise to his feet, and on obtaining permission proceed, which permission shall be signified by the Moderator's naming the person or otherwise.

ART. 6. No member shall be interrupted while speaking, unless he depart from the subject, and every motion made and seconded, (in order) shall come under the consideration of the Association and be decided on, unless withdrawn by him who made it.

ART. 7. Every case taken up by the Association shall be decided on, or withdrawn before another shall be offered.

ART. 8. When a question is taken up and sufficient time allowed for debate, the Moderator shall take the voice of the Association on the subject, and those on the affirmative of the question, shall signify the same by rising to their feet, (then if need be, reverse the question,) and pronounce the decision before the standers resume their seats.

ART. 9. The Association shall be governed in all cases by a majority, except in the reception and exclusion of Churches, which shall be by two thirds at least of the members present.

ART. 10. No member shall speak more than twice to the same proposition, without leave of the Association, nor more than three times without the concurrence of three fourths of the members, nor shall any proposition be made to close the subject, until the debates have been carried through.

ART. 11. The appellation of brother, shall be used in the Association by members, in their addresses one to another.

ART. 12. Any member wishing to retire, shall obtain leave of the Moderator.

ART. 13. The names of the delegates shall be called as often as the Association may direct.

ART. 14. No member shall be tolerated in any practice which has a tendency to interrupt public speaking.

ART. 15. The Moderator shall be entitled to the same privilege of speaking as any other member, provided he appoint another to his seat during the time, but shall not vote unless the Association is equally divided.

ART. 16. Any member violating these rules shall be reprov'd at the discretion of the Moderator, but only on the day the breach shall have been made.

ART. 17. These rules shall be read at the opening of every session of the Association, and may be altered or amended when two thirds of the members present, at any annual meeting, shall deem it necessary.

~~18~~ **36. Resolved,** That the thanks of this meeting be expressed to the citizens of this vicinity, for their liberality and hospitality during the same.

The session closed by singing and prayer by Elder T. W. Cox.
H. HOLCOMB, Moderator.

JOHN B. AWRES, Clerk.

TABLE OF ASSOCIATIONAL CORRESPONDENCE.

RECEIVED.

ASSOCIATIONS.	DOCUMENTS.	MESSENGERS.	MODERATORS.	CLERKS.
Cahaba, Mulberry,	Letter and Minutes Minutes.	Cox and M'Craw.	C. Crow, J. M. Scott.	T. K. Young. J. E. Summers.

RETURNED.

ASSOCIATIONS.	DOCUMENTS.	DELEGATES.	TIMES AND PLACES OF MEETING.
Buttehatchie,	Letter and Minutes.	H. Holcomb and Tho's. Williams.	New River, Fayette county, Sa- turday before second Sabbath in October, 1834.
Cahawba,	Letter and Minutes	H. Holcomb and D. Burgin.	Gilgal, Tuscaloosa county, Satur- day before fourth Sabbath in October, 1834.
Mulberry,	Letter and Minutes	Wm. H. Holcomb, H. H. Rockett & O. H. Peterson.	Ebenezer, Bibb county, Saturday before fourth Sabbath in Sep- tember, 1834.
Coosa River,	Letter and Minutes.	Cox and McCain.	Talledega co. Saturday be- fore 4th Sabbath in Oct. 1834.

STATE OF THE CHURCHES.

CHURCHES AND COUNTIES.	MESSENGERS NAMES.	Baptised.	Received by letter.	Dismissed by letter.	Excommunicated.	Restored.	Died.	Total.	Contributions.
Union, Shelby county.	H. Hill, Jos. Smith and Mo- ses Laugley.	9	10	1				31	2 00
Bethel, " "	Hazael Littlefield, G. Wil- der and Wm. Morris.	11		9				37	2 50
Hebron, " "	Wm. White, Mitchell Pool, Allen McDaniel.	3	3	7	1			44	3 00
Bethel, St. Clair.	Henry Cox, Andrew Mc- Cain, Wm. Menault.	3	5	6	5			32	2 50
Mount Zion, "	John Ritche, James Thom- ason, H. B. Moore.	11	3	11	3	1	3	66	3 00
Cahaba, Jefferson.	S. Holly, C. Deavors, R. Bythe.	6	10	3	2			61	4 00
Elyton, "	John Timmons, James Mas- sey, T. D. Armstrong.	6	6	9				39	1 50
Bethel, "	Amos Lee, O. Franklin, G. B. Franklin.	2	6	35	1			92	3 00
Canaan, "	H. Holcomb, O. H. Peterson, W. H. Holcomb, J. B. Ayres	10	7	27	7	1		123	4 25
Rupes Valley, Tuscaloosa.	Tho's. Williams, T. Mallory, H. M'Kinne, D. Burgin.	6	10	22	5	1	1	204	4 00
Union, Jefferson.	P. Sanders, E. B. Sanders, Richard Rockett.							20	1 50
		167	160	130	25	2	5	749	\$31 25

HENRY COX, ANDREW McCAIN, T. D. ARMSTRONG, and H. HOLCOMB, ordained preachers. *William H. Holcomb* and *O. H. Peterson*, Licentiates.

CIRCULAR.

1834 H. 200 H. 200 H. 200

BELoved BRETHREN: That the Lord Jehovah hath created all things for himself, and that for his pleasure they are and were created, needs no laboured exertions to prove. When we take a survey of all those divine and adorable perfections of the Supreme eternal, as made known to us in the sacred volume of inspiration, our little minds become eclipsed with the effulgent beams of divine glory. All those infinite and glorious attributes agree and harmonize in the salvation of the Redeemer. And all things in heaven, on earth and under the earth, shall ultimately be subjected and brought to subserve the purposes of the Supreme Creator, and shall redound to the glory of his power, his justice and his grace.

The redemption of the Church by the Son of God, and the means by which this redemption is accomplished, is a theme of wonder, admiration and joy, to angels and men. At the birth of the Saviour, there was "a multitude of the heavenly host praising God and saying, glory to God in the highest, and on earth peace, good will toward men." And the beloved disciple, in his apocalyptic visions, saw and heard "ten thousand times ten thousand, and thousands of thousands" of the host, uniting with the "four beasts, and the four and twenty elders" in a loud song of acclamations and praise to the Redeemer, "saying with a loud voice, worthy is the Lamb that was slain to receive power, and wisdom, and strength, and honour, and glory and blessing."

That Christ has a people given him of the Father, no believer in revelation will deny. And it is unreasonable to suppose that Jesus, the eternal Son of God, shall leave the bright mansions of glory and descend to this earth, and spend a life of 33 or 37 years in trouble, pain and distress, and then die the most painful and ignominious death, without any certainty of seeing of the "travail of his soul." Did the Saviour die on such a precarious ground? No! no! no! He never did. He had a treasure on earth, lost treasure, which he came to seek and save; poor sinners, though altogether vile and polluted, were his. He came to save them, for "while we were yet sinners, Christ died for the ungodly." And more particularly is it said, "ask of me and I will give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. He shall see of the travail of his soul and be satisfied. All things that the Father hath are mine. Father, I will that they also whom thou hast given me, be with me where I am. All that the Father giveth me, shall come to me. And this is the Father's will which hath sent me, that of all which he hath given me, I shall lose nothing, but should raise it up at the last day." See Psa. ii. 8. Isa. liii. 11. Jo. xvi. 15.—xvii. 24.—vi. 37-39.

These evidences will remain when heaven and earth shall pass away. That the preaching of the gospel and the diffusion of scriptural knowledge are the means, the ordinary means used by Omnipotence, for the accomplishment of his designs of mercy to the human family, is abundantly evident, from the oracles of truth. "It hath pleased God by the foolishness of preaching, to save them that believe." The gospel is the "power of God unto salvation, to every one that believeth. Here then we find that the great commission given by the immaculate Saviour to his Apostles, is the grand means by which the God of Heaven intends to make himself known to the ends of the earth. "Go ye, saith the risen Saviour, into all the world and preach the gospel to every creature. He that believeth and is baptised shall be saved; but he that believeth not shall be damned." The Apostles were to teach the people to attend to all things which he had commanded; and then he adds, "Lo, I am with you alway, even unto the end of the world." Blessed promises, if it were not for such, his poor ministers would faint, under the painful, pleasing task. As the living waters in Ezekiel's vision, which issued from under the threshold of the door, and ran to the east; likewise those of Zachariah which ran out from Jerusalem, half to the east and half to the west, were emblematical of the diffusion of the glorious truths, promulgated by those ancient Missionaries;* for they were to preach repentance and remission of sins in his name, among all nations, "beginning at Jerusalem." Yes, and they went not only through Judea and the Roman provinces, but into the Gentile world, and preached that men should repent. By these means the kingdom of the Redeemer was set up and established in the earth.

It is believed that the glorious gospel of the blessed God was preached by the Apostles, those indefatigable Missionaries of the cross, among all nations. Mar. xvii. 20 Ro. x. 18. Col. i. 23, &c. But still we look for and expect the same comforting and soul-cheering doctrine of the New Testament, to be preached from the east to the remote west, and from Greenlands icy mountains to Chili: yea, through every clime, and sounded through every tribe and nation under the exposure of the whole heaven. "This gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come."

That the Holy Spirit is the great agent, and His influences the

*The word Missionary and Apostle means the same thing. "The word Apostle comes from the Greek word *Apostello*. The word Missionary from the Latin word *Mitto*; but these both signify in English, to send or to send forth. Therefore the word Missionary when used in a religious sense, signifies a minister of the gospel, or one sent of God to preach the gospel: consequently every minister of the gospel who is indeed "sent of God," is a Missionary, whether he knows it or not, or whether he believes it or not; of course every word which our opposing brethren say against Missionaries, is just so much said against themselves, if indeed they are sent of God to preach the gospel! Dear brethren, is it not a pity that people, yea ministers of the gospel too, should calumniate, vilify and abuse themselves, and yet not know it!! Oh dear brethren, well might we adopt the language of the dying Jesus: "Father forgive them, for they know not what they do." See plain dialogue of A and B.

means by which the Lord has brought his chosen into the fold of Christ in every age, from the Apostles unto the present time, none but infidels will deny; and that by which he intends to christianise the world. But that men are appointed and called to act as sub-agents in this grand affair, is a notorious truth, and worthy of our special notice and most anxious solicitude. Herein is the great mercy of God manifest to a dying world; first to give up his only begotten Son to die, to make an atonement for our sins, and then the Holy Spirit, with all its benign influences, communicated to us through the instrumentality of men—men our fellow mortals, chosen of God to preach to us the unsearchable riches of Christ. “How beautiful are the feet of them that preach the gospel of peace and bring glad tidings of good things. How shall they hear without a preacher? And how shall they preach except they be sent?” Yet it is not merely by preaching alone that God carries on his work, but by the dissemination of divine truth, in whatever way or manner it may be communicated; such as the distribution of the Scriptures, Tracts and Magazines, &c. “It is said that under the Jewish economy, men were employed on the tops of surrounding mountains, to watch the first appearing of the new moon. No sooner was it discovered, than a fire was kindled on the summit of mount Olivet. This was seen by men on other hills, who had their combustible wood prepared, and by these means the inhabitants all over the land in a short time were admonished to praise the name of Jehovah, for the blessings of the past moon, and to rely on his gracious providence during the progress of the present. Tracts and Magazines are the fires of the present times. They convey to each other and to observing thousands, the joyous news that the feast of the Lord is come, and invite his servants to the exercise of devotion and thanksgivings.”

A number of Missionaries, ministers and teachers, are at this time going forth to publish glad tidings. Well did the Psalmist say, “the Lord gave the word, and great was the company or army of those that published it.” But what are all the Missionaries now in the world, when compared with the population of the whole globe? They are almost as nothing—only as a drop of a bucket. In all the heathen world, there is not a Missionary to every three hundred thousand; and it is well known that ministers of the gospel are scarce in christian countries. We have more than two thousand five hundred Churches in the United States, of the Baptist denomination, and even in Alabama alone, we have more than one hundred and fifty vacant Churches. Alas! alas! What a lack!! Should we not obey our Lord Jesus, in complying with that memorable injunction in Matt. ix. 38 and Luke x. 2. “The harvest truly is plentiful, but the laborers are few; pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest.” Yes, truly we should pray, for we are in a world lying in wickedness, and sinners daily,

yea hourly dropping into eternity. There are already many supplications ascending to the throne of mercy for more laborers. Why, why then doth not the Lord send them forth to labor in his vineyard? We answer, our prayers are too feeble, our faith too weak, and above all, our conduct does not agree with our prayers. Those whom he has sent are ill treated, neglected, and not esteemed as the ministers of the Lord Jesus as he has directed. See 1st Thes. v. 12, 13. 1st Tim. v. 17. Heb. xii. 7, 17.

Suppose a father who is rich, and has three hundred and eighteen trained servants of his own house, and has a beloved son living at a distance from his father's house and raising a family, the father says to his son, my son, you have need of some of my servants to labor for you; I wish you to prosper in the world, become respectable, and be an honor to your aged father. I will therefore send you two or three families of my servants; you know my rule and the law by which I am governed, and by which I govern my family; you must observe it strictly; you must clothe and feed those servants well, and take special care of their little ones, you must clothe feed and educate them. Mark my son, what I say, attend to my words, fail not. Notice, after the son has had those servants some two or three years; the father pays him a visit; finds him rising in opulence and respectability. The father now examines his own servants and finds them ragged and emaciated, and their children uneducated, naked and wandering about as vagabonds, begging a morsel of bread, wherever they can obtain it. At this time the son says to his father, father, I have not servants enough to answer my purposes; I beseech you to send me a few more. We ask, could his prayer be heard? Dear brethren, make the application: and we only say that too many of the dear servants of Jesus are treated in a similar manner. We beseech you to guard against those evils, and watch against the appearance of all others.

We rejoice that the Church is awaking from its slumber and arising to action, the children of God are uniting their energies, they are gathering to the standard. The faithful ministers of Jesus and a host of others are like Moses, standing in the gate of the camp, and exclaiming, "who is on the Lord's side, let him come unto me?" The good old Levites gathered unto Moses, so the faithful followers of the Lamb are mustering their forces and gathering in one grand phalanx, in order to make war against the powers of darkness, and be instrumental in rescuing the prisoners who are bound in chains and led captive by the enemy.

O brethren, beloved of the Lord, let us rejoice and praise his name that we may live in a day when the light of his countenance is shining on the world, and the place of his feet becoming more glorious. See the blessed effects of the efforts of the children of God, for the last thirty years, tens of thousands of Pagans have joined christian Churches, and hundreds of thousands have renounced Pa-

ganism. The means used and appointed of God, are the following: viz. preaching the gospel; Bible associations for the circulation of the Scriptures; Tract Societies for the dissemination of evangelical truth; Sabbath Schools, (first founded by Robert Raikes of England, a little more than fifty years ago,) that grand engine by which children and youth are guarded against the prevalent errors of the age, and taught the scriptures of truth, which is able to make them wise unto salvation; and Temperance Societies, which are preparing the way of the Lord, &c. &c.*

Dear brethren, the Lord is calling his people to activity and faithfulness as workers together with him, and he doth abundantly bless the exertions of those who are engaged in promoting his cause by their liberality. "There is that scattereth and yet increaseth. He that soweth bountifully shall reap also bountifully."

Mr Mattherson of England, at a late missionary meeting in Boston, said that when he was young he belonged to a Juvenile Missionary Association in Edinburgh, that "they frequently met and became deeply interested in the cause of missions. Every member, said he, of the society, has since become a Missionary or a minister of the gospel." O may the good Lord prosper all such societies, and all benevolent institutions devoted to the advancement of the Redeemer's kingdom. Fifty thousand Missionaries, in addition to those already in the field, would not supply all the Pagan world, allowing one to every 10,000 of the population. Listen to the Burman convert when in this country a few months ago, on the question if there were Missionaries enough in Burmah. "You, said he, have lighted a candle and set it down by the side of great darkness. It shines some on the borders, but it does not touch the great darkness." When asked how many Missionaries would be enough, he said "an army." Let christians stand aloof no longer, saying "be ye warned and be ye filled," and administer nothing to the necessities of those in want. "Whosoever hath this world's good and seeth his brother have need, and shutteth his bowels of compassion from him, how dwelleth the love of God in him?" And there is no one so needy as he who is destitute of the bread of life. Let us remember some of the words of our dear sister Wade, in her address to females while in this country. "O my dear sisters, said she, in all I have suffered in leaving my friends and my own loved country, in all the dangers and trials I have experienced among the barbarous degraded heathen, nothing has wrung my heart with such bitter anguish, as to be obliged to deny even a single leaf containing

*Total abstinence from the common use of ardent spirits, is a plan which every Church of Christ and every individual christian, should unhesitatingly adopt. If there were no other evidence than the following, it would undoubtedly be sufficient. i. e. "abstain from all appearance of evil." And we do earnestly and sincerely recommend to all the Churches in our union to adopt the plan and we firmly believe that the Lord would bless them in their attempts. For the use of spirits is a plain violation of the following texts. Ro x. 31.—xiv. 16, 21. Col. iii. 17. 1st Thes. v. 22.

the gospel tidings, to a perishing fellow creature, who has heard that there is a way of salvation and come to inquire for it." And can you not willingly lay aside the superfluities and elegances of life, that you may be enabled to give bountifully for the purpose of sending the bread of life to these famishing souls. How shall we meet them at the bar of God, if we have not used every effort in our power to give them his word.

"The earth is the Lord's and the fulness thereof, and the cattle on a thousand hills. The silver is mine and the gold is mine, saith the Lord of hosts." Perhaps the aggregate of property lost by the various calamities that God has sent upon this world, would have exactly met the claims he made upon its charity. Had that wealth been expended as he directed, it would have made the world wise and happy. "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." It is impossible to say how much more prosperous this world might have been, if men had expended their wealth as God would have them, how much more frequently the showers had fallen or more genial our sun, or more gentle our breezes, or fertile our soil, or healthful our population, if we had been a better people and served the Lord with our substance. His promise must have failed, or he would have "filled our barns with plenty." Where is the believer that has not the same interest that God has in lengthening the cords and strengthening the stakes of Zion? He is one of the little flock to whom it is his Father's good pleasure to give the kingdom. He is to be a king and a priest to God and the Lamb forever, and has he still an interest distinct from his heavenly Father? If not, he will hold all he has at the control of God. He will need only to know his duty, and will perform it most cheerfully. We appeal then, ye disciples of Jesus Christ, to the kindness of your heart, when we ask you to contribute of your substances, to render the world happy. Would you not cure the plagues that sin has generated and that have so long preyed upon the blessedness of man? Would you not file off the chains that have been fastened so many centuries upon poor afflicted Africa? Would you not stay the progress of wars and save the thousands that are marching worn and weary towards the field of death? Oh, would you not, were it possible, bring back this base world to its home and its Maker? Have you not a purse into which God may not thrust his hand and take thrice what he has there deposited, with a view to make this wretched world happy? "Bear with us, ye followers of the Lamb, a little longer, and we will say that you have consented to be workers together with God, in achieving the purposes of redemption, and must now employ your energies to widen the boundaries of his holy empire, or forfeit your promise. It was in you a voluntary compact, and you pledged

in that hour your prayers, your influence, your farm, your merchandise, your purse and all that you have. And heaven has recorded that vow to be brought up against you if it be violated, in the day of retribution. It was wholly at your option whether you would enter into that sweeping covenant, whether you would swear; but you have entered, you have sworn, and you cannot go back. You then relinquished forever your personal rights, and have had ever since but a community of interest with God and his people. Now God is employed in doing good and his people too, if they are like him. How then will it correspond with your oath to stand aloof from the calls of the Church, and disregard the command of God, and let the waste places lie desolate, and let the heathen die in their pollution, and let the captives perish in their chains, and let a whole condemned world go on to the judgment with all this blood upon it unsanctified? Oh, how will your broken vows rise and haunt you in that day? You will find that "your riches are corrupted and your garments are moth eaten. Your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have reaped treasure together for the last days."

"We offer you one reason more. You have been sanctified as you hope through the truth, and hence have some experience of the value of the gospel, which we urge you to promulgate. Once you were ignorant of God, and were unhappy; you had forsaken God the fountain of living waters and had hewed out to yourselves broken cisterns that could hold no water. And you remember that dark period. Your mind travelled from object to object, through all the round of created good and in search of blessedness, found no end in wandering more lost. It was the blessed gospel that arrested you and saved you. Your heedless steps it guided, your dark mind it enlightened, your erring conscience it rectified, your insensibility it aroused, your hard heart it softened, your pride it humbled, your wayward course it changed, your covenant with death and your agreement with hell it disannulled. And here you stand redeemed, regenerated; your whole character changed, and your final destiny altered, through the influence of the blessed gospel. The curse is removed; you are a child and an heir of glory, and shall one day see the King in his beauty, and the gospel has done it. It has given you peace of conscience, joy in the Holy Ghost, a firm hope of Heaven, and the soul-reviving assurance that all things shall work together for your good, till you rise to be where Christ is, behold his beauty, and rejoice in his love forever. We now plead with you by all that religion has been worth to you, by all the joys it has brought you, by all the woes it has caused, by all the hopes it has raised, and by the whole change wrought in your character and condition." See Tract No. 21.

Dear brethren, who ever considers that the greater part of the

world are enveloped in the grossest darkness, bound with the chains of savage barbarity and immersed in the awful chaos of brutal ignorance, must, if he be not destitute of every principle of religion and humanity, concur with the design and applaud the principles of those who engage in so benevolent a work.

We submit this very imperfect circular to your consideration, and may we so realise the truths of divine revelation, that when the last trumpet shall sound and we be called to render our account to the Judge of all the earth, we may hear the consoling plaudit, "well done thou good and faithful servant, enter into the joy of thy Lord, for thou hast been faithful over a few things, I will make thee ruler over many things."

"How blessed the men who with heathen are toiling!
 Though mortals may frown, the Redeemer is smiling,
 O'er the glooms of Hindostan, and shade of Rangoon,
 Salvation shall shine a'1 refulgent and soon
 Great Saviour! succeed the increasing translations,
 Let the charter of grace be perused by all nations,
 And with eyes beaming transport, thy messengers see,
 Converted idolators come bending to thee!"

